Vol. XI No. 4

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

MARCH, 1915

TABLE OF CONTENTS

THE MINISTER AS AN EDUCATOR, . . . 99
DR. M. L. BURTON.

BOOK REVIEWS, ... 105

EDITORS' NOTES, ... 118

NOTES FROM OTHER SEMINARIES, . . . 119

SEMINARY CONFERENCE, ... 120

SCHOOL NOTES, ... 122

ALUMNI NOTES, ... 126

Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

Why Choose the Yale School of Religion?

1. It is non-sectarian—the student body last year was divided almost equally between Congregationalists, Methodists, Disciples, Baptists and Presbyterians.

2. It combines thorough, fearless, modern scholarship with spiritual earnestness and missionary zeal.

3. It is an organic part of Yale. It offers (not in some neighboring institution but within itself) all the facilities for graduate study which are found in a great university.

4. It confers upon its graduates a Yale degree, good for its face value in any part of the world.

5. It has the largest Missions Library in America and with its university courses in the languages, literatures and religions of other lands, together with competent instruction in the Science of Missions, offers unusual training for work in the foreign field.

6. The opportunity for a limited number of students to live in Lowell House, a social settlement in the crowded section of New Haven, and the intimate relation of the School to the work of the Organized Charities and other forms of philanthropic effort offer special advantages to students having in mind some form of social service.

FOOTINGS FOR FAITH

By WILLIAM PIERSON MERRILL, Pastor of the Brick Presbyterian Church.

The writing of this volume was prompted by the various influences, mostly produced by modern science, which have brought such confusion and such doubt into the minds, especially of the younger people of to-day. It is written with appreciation of the bases of these doubts and with sympathy with the doubters.

$1.00 net; postage extra.

THE ENVIRONMENT OF EARLY CHRISTIANITY

By S. ANGUS, M.A., Ph.D., Professor of New Testament and Historical Theology, St. Andrew's College, University of Sydney.

A new volume in the "Studies in Theology" Series.

The purpose of this book is to survey the ancient world in which Christianity was first planted. It reviews the conditions which favored or retarded the spread of the Gospel and presents a brief account of the genius and achievements of the Jew, the Greek, and the Roman, the three great peoples to whom the Gospel was first offered.

75 cents net.

ENCYCLOPAEDIA OF RELIGION AND ETHICS

VOLUME VII

Edited by JAMES HASTINGS, D.D.

The purpose of the work is to give an account of all religious and ethical beliefs, and all religious and moral practices throughout the world.

$7 net per volume, cloth binding; $9 net per volume, half morocco binding.

THE HOLY LAND OF ASIA MINOR

By FRANCIS E. CLARK, D.D., President of the United Society of Christian Endeavor.

A charming little book describing the Seven Cities of Asia, giving just such information as commentaries do not give. Sixteen full-page illustrations. $1.00 net.

INFLUENCE OF THE BIBLE ON CIVILIZATION

By ERNEST von DOBSCHUTZ, D.D.

Traces the history of the Bible through the centuries and notes the influence which it exerted on civilization. Sixteen full-page illustrations of manuscript and early Bible. $1.25 net.

THE PROPHET AND HIS PROBLEMS

By PROF. J. M. POWIS SMITH.

Tells the story of the growth of the prophetic function in Hebrew history. The strong feature of the book is that it reveals not only the naturalness of prophetic growth but the really natural life the prophet lived. The inner nature of all prophecy, the attitude of the prophet toward the state, the individual, and toward the highest ethics in clearly noted. $1.25 net.

MODERN THEOLOGY AND THE PREACHING OF THE GOSPEL

By WILLIAM ADAMS BROWN, D.D., Ph.D., Professor of Systematic Theology in Union Theological Seminary.

$1.25 net; postage extra.

CHARLES SCRIBNER'S SONS

Fifth Avenue at 48th Street - - - New York

Yale Divinity Quarterly

Vol. XI MARCH, 1915 No. 4

THE MINISTER AS AN EDUCATOR.

Dr. M. L. Burton.

Editor's Note: This account of Dr. Burton's address is not stenographic throughout. It is published here on the responsibility of the editor from notes taken during the lecture, without revision by Dr. Burton.

This is not a discussion of the minister as a professional educator, though a great many things could be said on that point. Historically the minister has rendered great service in this country as professional educator. The presidents of our colleges throughout the country have largely been ministers. The tendency at present is in the opposite direction, for both professions are becoming specialized. The trustees of educational institutions are requiring special educational training, their idea being that the theological student is not technically equipped. In all of this tendency there are one or two things that are very unfortunate. One of the great assets of the minister of the right type is that he has a broad outlook on life. Anyone who has to do with the field of education needs training in such subjects as ethics, which many of our technical schools do not give.

Nor is this a discussion of the whole field of religious education, although this is one of the most important tasks that confronts the minister to-day. An evidence of this is found in the new field of literature that has developed in the last fifty years. The appointment of educational directors in many of our churches, and educational secretaries for practically all of our denominations, shows that the whole field is becoming one of the most important features of the work of the minister.

The particular problem is, How can the minister as an educator, co-operating with the educational forces of our country, help the

college? If the leaders of our religious denominations appreciated more fully how they could help the colleges to-day, they would be more interested. There are about 24,000,000 children in our public schools; there are thousands of young men and women in colleges and universities; billions are invested in public school buildings and endowments of our universities. All this gives a tremendous field of activity in which the minister, as one who is interested in life, ought to be concerned.

Let us state the problem first in the terms of its causes:

The first of these in our country is the fundamental principle of separation of church and state. This complicates the problem from the very beginning because in keeping with the spirit of American democracy the work of education and the work of religion are more separated here than in any other country of the world. And we believe in that principle. In view of the importance that Catholicism is coming to take in this country, and in view of the position of the leading rabbis, we must assume that the principle is the right one, and expect this cause to continue to operate. Clergymen will make a mistake in trying to break down this principle and bring religion into the public school.

The home complicates the problem in two ways. If the home gives any religious training at all to-day, it is liable to be a training which is rather mechanical and one that produces a type of religion that cannot stand the test of American life, and certainly not that of American college life. What a pitiful spectacle the average Freshman class presents from the religious point of view! Their ignorance about the Bible and everything else that pertains to religion is something pathetic. If they do come with religious training it is of such form that it only accentuates the problem of the real relation of religion and education. They have a stilted mechanical view of the spiritual world which must be destroyed before anything worth while can be built. Often the home gives no religious training at all. However much we may have followed the custom of the family altar in the past generation or so, we must acknowledge that now a tremendous change has swept over the country. The home, at one of the most critical periods of American life, has failed to meet the need.

A third cause which produces the problem is the college itself. It compels the boy or girl to come into an entirely new intellectual

point of view. Things are different from the first moment of entering college. Many of the things believed in the past are being almost unconsciously swept away and in their place is coming a changed view of the world. The college takes the young people out of continuous contact with the church at home for the four, most formative, impressionable years of life.

The world presents a group of causes which have produced the present problem. In the world we must recognize a spirit that the church is not quite measuring up to its responsibility under present conditions. Magazine articles and newspapers echo the popular impression that the church is not quite grappling with the situation. As a result college men think that the church can be ignored. A very trite but potent cause is the fact that the world, particularly America, is permeated with the spirit of commercialism. Within a lifetime there has been a complete change in the way life is organized. When we think of the last ten years and the number of careers that have been shattered in the political and industrial worlds, we realize that there has been some fault in our ethical standards. The world is requiring of us that we reform and restate in terms of to-day some of the fundamental verities. Stealing to the boy on the farm is entirely different from stealing to the boy who has grown up on Wall Street. Life once was simple in America. To-day it is complex. The world is presenting to us a situation in which responsibility is so diffused that it is almost impossible for a person who does not sit down and think professionally to know what virtue really is.

We must frankly acknowledge that there has been a change not only in the external organization of the world but also in the point of view of the world as a whole. Take Socialism, Feminism, Nationalism; take Realism, as it manifests itself in literature and drama, and see how these ideas are contrasted with what colleges were teaching a generation ago. The boy will say that he is what he is because society has made him. The problem is to define the line where this social responsibility ends and the responsibility of the individual begins. The state and municipality ought to render larger social service, and it is true that we need this sense of social responsibility, but it is also of the utmost importance that we remember that every one of us is still in a sense responsible for what he does. Clergymen have not much left, unless

in some way they believe that the individual is responsible for what he does. If religion is to have anything to do with the modern movement in all this, this line must be drawn.

In the last five years we have experienced a change which is more significant than that of the day of Luther. We no longer think of God as being aloft. He is immanent. Sin is not a fatal fall in Adam, but selfishness. Redemption is making a man a good one right here and now. Punishment is not the edict of an infinite Judge, but the inevitable consequence of all sin. The Bible is not authoritative in an external sense, but is the expression of truth and of God in the lives of men. There has been a tremendous shifting of emphasis. Any minister who expects to accomplish anything must recognize that this is one of the features of the problem to-day.

How is the college helping to solve the problem? Of course on its practical side the college is doing much through its religious associations, Bible and mission classes, opportunities for social service, introduction of the best preachers, etc. On the intellectual side it is doing a work that ministers fail to realize and build upon. Among the mental furnishings of the average college graduate is the scientific spirit. He knows a fact when he sees it. He is satisfied only when he get facts. The laboratory and classroom undoubtedly develop that point of view. What does this mean for religion? It means that the college man and woman will recognize facts as facts, whether they are found in Platonic philosophy or twentieth century truth. They do not question such fundamental facts as the difference between right and wrong, or the need of man for inspiration. Almost everyone of them is ready for the religion of the Spirit. They are not concerned about external authority, and above all else, they are tolerant.

The college gives to the student the very clear idea that truth is related to life. Truth is not a static entity that was once for all delivered to the saints. They are not going to be disturbed because from time to time truth is stated in different terminology. To them truth is a growing thing; it is pragmatic.

The college gives to the student a new social emphasis. On account of the philosophy, psychology, and particularly the sociology which he gets, he sees that life is one, that it is tied together.

In other words, he is inspired for social service, and it is only for the church to put the spiritual dynamic into the whole thing.

College students get a philosophical point of view. After all we have said about the materialism of our age, our college students everywhere to-day have been won largely for idealism. They may not agree with that particuar philosophical doctrine, but things of the Spirit are more real to them than things of sense. To the average college student Plato's world of ideas is far more real than skyscrapers, submarines and all the rest. At the most important point the colleges have won the battle for the church, if the churches would only build upon it in the right way and give the students a religion which from the intellectual point of view has the same modernity as the philosophy and science that they got in college.

But perhaps the most important thing that the college does for the student on the intellectual side is to make him realize the limits of human knowledge. This is most important toward the solution of the religious problem. The minister deals with problems that runs off into the dark. By the very nature of his religion he deals with questions which he can never answer. "All our questions end in a question which knowledge itself cannot decide." There is no demand to-day for certain details that there once was. The modern college student is not going to be disturbed because you cannot answer all his questions but he is ready to accept the presence of mystery. This is fundamental to the man who wishes to create faith.

In these five things we have all the essentials that are necessary for the religious point of view—the scientific spirit, the thought that truth is related to life, the social emphasis, idealism, and the recognition of the element of mystery. These are the furnishings of the average college student. He does not know it, but it is the work of the minister to take these and build upon them.

How can the minister help solve this problem? On the practical side there are a great many little things that the minister ought to do. The home church ought never to forget the boy or girl away at college. Keep those boys and girls realizing that they are related to the home church. In the short vacations there ought always to be a service which is peculiarly planned for the college man and woman. You may be certain the whole com-

munity will be interested. The very best thing that can be done during these vacations is to give college students something to do for the church. They will respond with astonishing willingness if something worth while is given them to do.

On the intellectual side, college students have a tremendous desire to know what men are thinking on the fundamental problems of religion. They are asking, What is religion? They do not think that it is ecclesiasticism or theology, but in some way they cannot quite tell what it is. Then answer this question, Is there any difference between an educated person and a religious person? Is every educated person religious? Is every religious person educated? Certainly not. Yet an educated person is one who is related to the life of his world, and so is a religious person. College students are always interested in the question of authority, as to whether to accept the church or the Bible as authority. Another is the question of doubt. Do we ourselves really know what doubt is? Do we know its dangers, its causes, its real meaning in the history of philosophy? Can we take the young people of our churches and make them see that the highest compliment we can pay to any person is to tell him that he is an honest doubter? There is no question in which men are more interested than in prayer. Is it only a retro-active process—a sort of good gymnastic in the spiritual realm? Is it right to pray for material things? Does it make the slightest difference with God? What is prayer? Do you know what conscience is? Is it acquired or intuitive? What do you think of punishment and forgiveness? How can you tell whether a thing is right or wrong? What is salvation? What is its relation to the time element, the present and the future? Really, when you come right down to the heart of the problem, in what sense can you say that Christ saves now? What is a Christian? What would you suggest for a creed? What do you consider the ultimate aim of life? A world view is another question which ought to be discussed. They should be taught to think of the world not as a product, but as a process—an evolving world. They really think that there are such things as secular and religious history. They cannot get it through their heads that all history is one, that nature is one, that all mankind is one.

The minister should glorify his task as the connecting link between the two greatest elements in life—education and religion.

He can say things which the educator cannot. He can become the connecting link because of his broad outlook on life. The minister ought to recognize that there is a necessity for certain qualifications if he is to engage in this magnificent task. He ought to be "somewhat of a scholar." If he is a real scholar they will make a theological professor out of him. If he "is somewhat of a scholar" he will be of some use in the church. He ought not to be so overwhelmingly absorbed in the problems of literary criticism that he is not able to put the average audience in contact with the essential conclusions of scholarship.

The greatest qualification of the minister who expects to co-operate with our educational institutions is that he never lose the sense of freshness that the young person has when he approaches these problems. They are fresh and vital and disturbing to the college student and if the minister has lost his freshness there is not much use of his trying to do anything. He ought to be absolutely sensible and fearless. Anyone who permanently withholds his opinions is cowardly; anyone who prematurely dumps his ideas on his congregation is foolish.

BOOK REVIEWS

Denio: *The Supreme Need.*" Revell.

In his book entitled, "The Supreme Need," Prof. Denio has assumed that position of certainty which in these days many are seeking to reach. For one who holds to the traditional faith in a Trinity, a Trinity which is well-nigh a tri-theism, Prof. Denio has much of suggestion. But for one who seeks to make that supreme need clear to himself, there is but little help. The book seems to forget the man who in this day of varying opinion and changing expression of an honest faith is striving to come onto solid ground.

S. K. T.

Moore: *History of Religions.* Pp. 637. Scribner, 1913.

We have learned to expect fine things when we hear or see the name, Moore. Nor are we disappointed in this volume. Realiz-

ing full well the value of extensive volumes on the history of any one religion, and realizing also the fact that no one author can give at first hand a complete and exhaustive history of all religions, Prof. Moore has nevertheless felt that a work was needed which would cover all the principal religions from one standpoint, a work which, because it came from one mind, would give the same point of view when studying all these fields. Two volumes were therefore planned. This volume constitutes the first. It covers the history of the religions of China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece and Rome.

It will be noted that Prof. Moore has not made any effort to discuss the so-called Primitive Religion, nor to conjure with the development of religion in general. He touches only those religions which have become established in civilized countries. History, pure and simple, makes the foundation of his work. Needless to say the volume is one which is not only well worth reading and continued study, it is a volume with which every one who would know the growth of religion in its close affiliation with the lives of men in the homes of the world civilizations must be acquainted. And with great anticipation we look forward to the second volume which shall cover the history of Christianity, Judaism and Mohammedanism.

S. K. T.

Christianity as Mystical Fact. By Rudolf Steiner. New York: Putnam, 1914. Pp. x+241.

This little book of thirteen chapters is a translation from the German. The author attempts to show that Greek philosophy, Egyptian wisdom, and Christianity, all rest "on the same mental basis as mystical knowledge." In other words, in order to understand the origin and ground of early philosophy and religion we must approach them by way of the mysteries. The point of view may be helpful with regard to certain of the Greek philosophers and to certain phases of later Egyptian religion, and in a similar way to certain forms of expressions in the New Testament, notably in the Pauline Epistles, but to apply it in the wholesale fashion of the author is not only unsatisfactory but provoking. Of the Gospels, he says, "They do not profess to give a historical biography. What they intended to give was already shadowed forth

in the traditions of the Mysteries, as the typical life of a Son of God" (p. 149). Hence the miracles are not to be interpreted literally but mystically (p. 152). All the problems that are connected with the miraculous elements in the Gospels and the Apocalypses, Dr. Steiner solves by an appeal to ideas found in the mysteries and interprets Christianity solely as a mystery-mystical religion. The main argument for this thesis is that Christianity arose out of Judaism, which is in a measure true, and that the wisdom of the mysteries was imbedded in the popular religion of the Jews, which is for the most part purely assumption.

W. A. Tate.

Jesus in the Nineteenth Century and After. By Heinrich Weinel and Alban G. Widgery. Scribner, 1914. Pp. 458, $3.75.

Weinel's *Jesus in neunzehnten Jahrhundert* was publisred in 1903. It was an elaboration of a course of lectures given in 1900 which had brought upon their author violent assaults from the conservative camp. Controversy compelled him to publish earlier than he would have wished this exposition of his "views on the highest questions of our life." The popularity of the book has made possible two revised editions, the second in 1906, the third in 1914. Weinel does not attempt an elaborate history of investigation in the Life of Jesus, such as Schweitzer's *Quest of the Historical Jesus* contains. He opposes Schweitzer's extreme apocalyptical interpretation of the mind of Jesus; and his aim and outcome are different. Schweitzer regards the ethics of Jesus as interim-ethics, not directly applicable to the present, and finds the remaining significance of Jesus rather in a mystical than in an ethical direction. Free from the *conceptions* of Jesus, the modern Christian still bows before his mighty *will,* and experiences a certain mystic oneness with his personality which gives freedom and power. Weinel, on the other hand, accepts the ethical teachings of Jesus as, in their essence, applicable to-day, and finds in them the solution of our present problems of thought and life. His book consists of a brief sketch of the criticism of the Gospels, from Strauss on, followed by a summary of results, a brief Life of Jesus (pp. 112-145 English). Then he reviews in succes-

sive chapters different conceptions of the significance of the ethics of Jesus for the present and future, namely, the conceptions of Idealistic Liberalism, of Christian Socialism, of Buddhistic Pessimism, and of some present-day writers. His own conclusions are set forth under the heading, "Jesus our Savior." The ethical teaching of Jesus is not apocalyptical. His is the ethics of the disposition, in contrast to all ethics of law. It is both individual and universal, because it is wholly included in the two thoughts of man as son of God, and of man's love to man. These rest, for us, on Jesus' certainty of God and on his personal power, which imparts itself to the believer. In this certainty and in this power, that is, in the faith and the love of Jesus, is our hope for the transformation of human life. We may note that the interpretation of Tolstoy is sympathetic and that his influence is evident in Weinel's own criticism of our age and in his interpretation of the mind of Christ. This book, then, based on a wide and thorough historical knowledge, but of prevailing religious and ethical interest, a fresh, strong book for present needs, is one that we should be thoroughly glad to have in an English version.

The English book, however, is not only a translation. Mr. Widgery has added an Introduction on the Nineteenth Century and After, and discussions of English, American and French writers. His work is by no means equal to Weinel's, and it seems to me clear that in such a book the distinction between the two authors should be not only described in general terms but indicated throughout in detail. Weinel is a significant scholar, and we have a right to know just what comes from him. The translation, in spite of the rather ominous phrase in the Preface, "often an adaptation," I have found for the most part a continuous rendering of the original. There are a few bad mistakes, but fewer than such translations usually contain.

On the whole we have here Weinel's strong and stimulating book, with additions which in fact really add to its value, a significant effort to understand "how Jesus, though a man of his time, could give solutions for the highest questions of life, which till now have not been surpassed, and to ward which even those who call themselves after his name must still strive and grow."

F. C. PORTER.

The First Book of Samuel. By W. O. E. Oesterley, D.D. Cambridge University Press, 1913. 1/6 net. Pp. 158.

The Revised Version for Schools is a series of brief commentaries written on the basis of modern scholarly work. The present volume is very convenient for a rapid study of I Samuel, and can be strongly recommended for use in schools.

George Dahl.

The Early Development of Mohammedanism. By D. S. Margoliouth, D.Litt. New York: Charles Scribner's Sons, 1914. Pp. 258.

The book contains eight chapters of nearly uniform length, the Hibbert Lectures of 1913. The theme is of very great importance to any student of the history of religions in general or of Islam in particular. The treatment is all that might be expected of so brilliant and dependable an Arabist as the author. The lectures discuss the Koran as the basis of Islam (chaps. I and II) and "the supplementing of the Koran" (p. v) by developments in the fields of Law, Ethics, Theology, Philosophy and History (chaps. III, V-VIII). For example, he traces the application to History of the maxim "Islam cancels all before it," a maxim of the utmost importance in morals and law (p. 230). Chapter V on The Development of Mohammedan Ethics is for the most part only a fresh treatment of the five "pillars" of Islam. Chapter IV deals with The Status of the Tolerated Cults and throws much light on the matter of contacts of Moslems with Christians and Jews. Chapter VI shows in an interesting way something of the growth of ascetic ideals among a people whose Prophet denounced monks and monastacism. The reader might get the impression that the Koran is the sole basis of Islam, though the author makes abundant use of traditions and commentary.

The lectures deal with somewhat the same field represented by Goldziher's Vorlesungen über den Islam and Macdonald's Development of Muslim Theology, Jurisprudence and Constitutional Theory, and their contribution to the subject comes in large measure from the use of different and recently available sources and their author's unique treatment and (sometimes fanciful?) inferences. They are not meant for beginners in the study of Islam.

The author himself tells us that he assumes in the reader "an acquaintance with the elements of the subject, such as can be obtained from the writer's manuals," i. e., his Mohammedanism and his Mohammed and the Rise of Islam. And yet "all allusions which could occasion any difficulty (for a beginner) have been explained in the Index."

J. C. ARCHER.

In the Service of the King: A Parson's Story. By Joseph B. Dunn. G. P. Putnam's Sons, 1915. Pp. 158. $1.25 net.

It is always interesting to hear a truly successful man. And when that privilege is not granted, then the next best thing is to read the story of that successful man's life and work. If the man himself, in language that is unmistakably modest, and with a purpose that breathes its life of high-souled sincerity in every chapter, writes the story, then our interest is easily enkindled.

Dr. Dunn has admirably succeeded in giving us a clear conception of some of the problems that were met and mastered in pastorates ranging from the humble village to the throbbing city. And with such appreciation of the advantages to be found in each field, is the story told, that the reader is given a new appreciation of the greatness of the Christian ministry.

Here is a book that fairly glows with the spirit of fairness, frankness, and magnanimity. Dr. Dunn is an Episcopalian minister whose fraternal nature carries him in his professional friendships beyond the limitations of his own Church. His modern mind is an open mind—open to truth wherever found. His Christianity is a goal on the wing. He holds no brief for closed systems. He lives so close to men that he finds them, and many in return are won to Christ through the practical Christian character of this magnanimous servant of the King.

The Fireside Talks that comprise the closing chapters of the book usher the reader into the inner chamber of a man whose rich and varied service has made him at home with life's greatest questions.

JOHN W. LAIRD.

Encyclopaedia of Religion and Ethics. Vol. VII., Hymns-Liberty. Edited by James Hastings. Pp. xx., 911. New York: Charles Scribner's Sons. $7. 1915.

To say that the present volume is fully equal to preceding issues is the highest commendation that one can give. It is easily the foremost work of reference in its class in the English language. Articles of special merit in the present volume are the one on "Hymns," equaling a book of 240 ordinary pages; "Incarnation," by twelve specialists; Kruijt's valuable monograph on Indonesian views of the soul; a regrettably brief article upon "Islam," by Sell; President W. D. Mackenzie's "Jesus Christ," 45 pages in length; Loewe's "Judaism," and the longest article in the volume, "Law," written by a score of specialists and equal to an ordinary book of over 300 pages.

H. P. Beach.

The Further Evolution of Man, a Study from Observed Phenomena; by W. Hall Calvert, M.D. Fleming H. Revell Company, London and Edinburgh, 324 pages.

The publishers' advertisement reads: "A vigorous counter-blast to the Darwinian theories of Natural Selection and The Survival of the Fittest. In view of many recent arguments and discoveries, these hypotheses, in the author's judgment, stand utterly discredited, and can no longer remain accepted articles of scientific faith. The constructive aim of the volume is to prove that social amelioration is a necessity of the spiritual evolution now in process in our Western civilization, and that from a consideration of scientific data relating to the world of living matter, men are justified in believing that the graduated scale of living organisms on the earth, is under the direction of an Omnipotent and beneficent Power, which ever makes for righteousness."

The reviewer can not but sympathize with the purpose of this volume, especially in its constructive portion, but when the evidence upon which the author bases his sweeping destructive criticism is weighed, the results seem very inconclusive to a scientific mind, even though an optimistic spirit would have it otherwise.

In the chapter on Darwinism, the author, in speaking of Darwin's views, says that "in this country [England] they have met

with little opposition. * * * In Germany alone, so far as I know, have scientific men actually been bold enough to attack this established scientific creed." He goes on to enumerate several German savants, including in the list with apparent unconcern the Dutch botanist De Vries, and making no mention of such strong pro-Darwinian scholars as Weissman and others, whose opinion is, at the least, equally weighty. Calvert's chief evidence, really the source of his argument, is a book published in Edinburgh in 1908, written by George Paulin and entitled "No Struggle for Existence; No Natural Selection," which he believes to be the only strong onslaught on Darwinism which has been produced. He says of the author of this book: "Although Paulin is not by training a scientific man, he has a strong logical faculty, and I am of opinion that his arguments are of such force as to destroy the basis on which the theory rests." Thus the arguments of this relatively obscure logician are given greater weight than all the evidence set forth by scientific men during the last half century! It should be distinctly stated, however, or it will not be clear in the public mind, that Calvert's quarrel is not with the doctrine of evolution, but merely with the Darwinian factors of natural and sexual selection, and therein he has with him the expressed opinion of some men who *are* scientists.

Paulin admits a "struggle for existence," but not in the Darwinian sense, and he maintains that there is no such thing as every individual fighting continually with its neighbor in order to secure sufficient food by which to maintain life. "Darwin supposed they were slain in internecine strife; Paulin proves that no such state of things exists; that, in fact, as far more are born than ever can or do survive, the process of elimination takes place long before the individual reaches maturity or can propagate his kind. He proves also that individual variations play no part in this process, and that nature does not make use of individual variations to originate new forms." Darwin expressly states that the struggle is not only internecine but also with individuals of distinct species, or with the physical conditions of life, all of which would place an equal premium on adaptive variations.

Paulin's argument is brought forth largely in Chapter III on the cannibal habit in the male, the crux of the whole being that the excess of numbers is kept down by the propensity of the male

parent to devour the new-born young, but the number of instances wherein this is known to occur is very small compared with the immense number of living species. Because it is said to occur in certain carnivorous and other mammals, and in some species of fishes, it is assumed to be sufficiently universal to eliminate utterly the need of a struggle for existence to hold the prodigality of production in check. The numerous forms where in a sexual reproduction is the rule, and the various insects whose young are brought forth for generations without paternal intervention (parthenogenetically) and among whom this cannibal habit can not exist if there be no male, are entirely ignored.

Of course, the destruction of the new-born young would give natural selection a very small chance for operation, but Darwin knew that the elimination of the excessive numbers was largely among the adolescent, whose survival natural selection could control. And so we might multiply instances. There is apparently much that is sound and commendable in the book. We feel, however, that the author is, perhaps, too prone to make a sweeping deduction from insufficient data, which makes one very cautious about accepting any of his conclusions. Certainly his thesis in the destructive portion of the volume is not proved; what of the constructive argument?

Richard Swan Lull.

The Book of Job Interpreted. By James Strahan, M.A., Edinburgh. T. & T. Clark, 1913. Scribner's Sons, N.Y. pp. 356. $3.00.

This is a good, popular presentation of the modern view of the date and composition of the Book of Job, and the results thus far of modern work upon its text and interpretation. The positions maintained on the chief critical questions are these: The prose Prologue and Epilogue were probably the beginning and end of a People's Book of Job. In it the name Yahweh is freely used, and the orthodox doctrine of rewards and punishments is assumed. In the poetic dialogues Elihu's speeches (chaps. 32-37) are a criticism of the original poem, added by a poorer poet but a good theologian of a later period. The section 40:15—41:34 is also a late insertion, and 40:3-5 should be put before 42:2. Chapters 21-27 have been disturbed in the effort to remove some especially offensive invective against providence, for which chap.

24 is perhaps a harmless substitute. 26: 5-14 belongs to Bildad, and 27: 7-23 to Zophar, rather than to Job. The fine description of Wisdom, chap. 28, was "probably not a part of the original drama."

Mr. Strahan's comments are brief but judicious and well informed. They give evidence of the "searching analysis of the Massoretic Text in the light of the Ancient Versions," which he says he has made. He adds, "There is need for a new translation, embodying the results of recent criticism, and this I hope to publish separately. Time is required for such delicate work." To this we are tempted to say that we could have waited until the work was complete. Why should an author hurry to publish unfinished work? The Revised Version, which is here printed, is a great advance upon the Authorized; but it is defective because it attempts only to render the Hebrew, which is seriously corrupt. In German Budde, Duhm, Steuernagel (in Kautzsch's Old Test.), Volz (in Die Schriften des A. T.), have given new versions on the basis of revised texts. In English we have N. Schmidt's translation, but with no room in the narrow compass of the series (Messages of the Bible) for its justification and explanation. We have good popular commentaries (e. g., A. B. Davidson, in the Cambridge Bible; A. S. Peake, in the Century Bible; G. A. Barton, in the Bible for Home and School). What we most need is what Mr. Strahan purposes to give, a new rendering with adequate textual and explanatory notes. Meanwhile it can be said that the preacher will find the present volume a useful and suggestive interpretation by a man of scholarly equipment and literary skill.

F. C. PORTER.

Problems of Conduct. By Durant Drake, Ph.D. Houghton Mifflin Company. $1.75. pp. 449.

This book is simple, clear and stimulating. It is a text-book on the problems of conduct designed for the college student and general reader. It will prove of more service to the latter than to the former. The treatment of ethical theory is too brief for a college text-book. The author's misgivings about the charge of dogmatism are justified. In such a brief consideration of theoretical ethics much must be assumed with reference to funda-

mental problems which ought to be substantiated by careful argument. The author writes from the hedonistic point of view and depends more upon the weakness of opposing theories than upon the strength of his own. Inasmuch as more than a dozen serious objections have been forcifully offered against hedonism in the history of thought, it would have been well for the author to validate his position in the face of a very formidable opposition. The crasser aspects of hedonism are manifest when the author deals with the problems of personal morality in Part III. In the chapter on "Chastity and Marriage" the sanctions appealed to are certainly not of the highest. The author has done well in giving due attention to the problems of practical ethics, and his discussion of them is fresh and interesting. It is to be regretted, however, that it had to be done at the expense of a thorough treatment of ethical theory. Probably he will furnish this in another volume.

E. Hershey Sneath.

The Reconstruction of the Church. By the Rev. Paul Moore Strayer. The Macmillan Company. pp. 309. $1.50 net.

This volume from the pen of the minister of the Third Presbyterian Church of Rochester, N. Y., is one of the most stimulating and suggestive studies of the modern church situation that has appeared in recent years. The writer, a graduate of this School in the Class of 1903, has been for some time an enthusiastic student and experimenter along the lines of church efficiency; and in these fifteen chapters he presents not only an epitome of the findings and counsels of fellow-workers, but the harvest of his own experiences in this field.

The first part of the volume deals with the eternal spiritual message of the church, which the author feels should be re-stated in social terms, so as to meet the crying demands of our times and recognize the sea of semi-conscious, anonymous religion lying quite beyond the pale of the church. In the second part he states clearly the church's purpose, diagnoses its condition, and shows the causes which have given the critics such an opportunity to heckle the organization. In the third part he puts forth his constructive program. The headings of the chapters—"The Efficiency Test in Church Activities," "Reorganizing the Church

Services," "A Modern Propaganda for the Old Faith," "Community Service," "Advertising the Church," "The Opportunity of the Rural Church," "The Church a Social and Recreational Center," and "Getting the Churches Together"—make plain the course of the thought; and from every one of them there is the possibility of a goodly harvest for the minister, who will take the pains to sow the seed, cultivate diligently, and then reap.

To ecclesiastical conservatives some of the plans proposed will be regarded as radical and unpractical, but to progressive spirits the book will bring a stimulating challenge, with plenty of wholesome counsel and a rousing message of cheer. Too many churches in city and in country are jogging contentedly along in ruts worn deep by the wheels of the fathers. They are drawing almost no load—except themselves—squandering financial, physical and spiritual energy, and blinking sleepily at the dangers and splendid opportunities of our day. This study will be apt to bring the needed remedy—a wholesome jolt, light upon the road, a vision of the goal of the journey, and inspiration to move more rapidly and efficiently along "the highway of our God."

HENRY HALLAM TWEEDY.

New Testament History, a Study of the Beginnings of Christianity. By H. F. Rall, Ph.D. (Yale), Abingdon Press, New York and Cincinnati, 1914. Pp. 314, small 8°. $1.50 net.

President Rall of the Iliff School of Theology (M. E.) in Denver offers this volume of the "Bible Study Textbook Series" to students in colleges and intelligent lay readers who desire a non-technical statement of the results of modern scholarship regarding the Gospel story, the beginnings of the Church, and the formation of the New Testament, without the processes of critical method. For the purpose in view the work is admirably fitted.

Short cuts are necessary for quick returns. One may welcome the new demand for "assured results of critical study," and be thankful that the task of popularization is committed to hands as well qualified as Dr. Rall's, without concealing the fact, which Dr. Rall would himself be the last to deny, that such generalizing "surveys," not the work of specialists, cannot be expected to advance the science, nor even to do much toward equipping the student for independent judgment. They substitute a later tra-

dition for an earlier, and are of value in proportion to the superiority of the new, and the accuracy of their statement of it. Dr. Rall's statement is brief, simple, unbiased, and well informed and well arranged.

B. W. Bacon.

Our Knowledge of Christ. By Lucius Hopkins Miller. Henry Holt and Company. pp. 166. $1.00 net.

No more convincing proof that Princeton University and Princeton Theological Seminary are two independent institutions could be given than the publication of this volume by the Assistant Professor of Biblical Instruction in the University. In the seminary, whose boast is that in spite of all the world's progress in scientific and Biblical knowledge its theology in 1915 is exactly what it was in 1815, such a cordial acceptance of the modern positions would be impossible. In the University it is the natural outcome of the collegiate thought and training. From ultra-conservatives among Princeton's graduates it has called forth some vigorous philippics. But it is only such frank, clear statements that will command the attention and hold the faith of college men, and lead many an indifferent, if not hostile, critic of the church to accept wholeheartedly the Christian view of Jesus and of life.

In four brief chapters Professor Miller gives a summary of the results of modern liberal scholarship concerning Jesus. The first deals with the sources of our information, discussing the Logic of Matthew, the Gospels, and their bearing upon the Virgin Birth, the miracles, and the physical resurrection. The second, on the basis of this study, outlines the life of Christ. The third states and interprets the main teachings of Jesus. The fourth contains an illuminating and interesting discussion of the divinity of Jesus, closing with "an account of the intellectual process by which a modern man, with full recognition of the results of science and of historical criticism, may defend his faith in the divinity of Jesus." The volume is written throughout in a cautious and constructive spirit, and is heartily to be commended as a concise presentation of the extent and character of our knowledge concerning the central figure of Christianity.

Henry Hallam Tweedy.

Yale Divinity Quarterly

J. FRANKLIN CANDY, '15, Editor-in-Chief
RODNEY L. McQUARY, '16, Associate Editor
RAY A. EUSDEN, '15, Assistant Editor
SCHUYLER PRATT, '17, Assistant Editor

PROFESSOR HENRY HALLAM TWEEDY, Faculty Adviser.
FREDERICK LYNCH, '97, Alumni Adviser

JOHN F. HALL, '15, Business Manager
EMMONS E. WHITE, '17, Assistant Business Manager

SUBSCRIPTION PRICE, 50 CENTS A YEAR, IN ADVANCE,

Otherwise, 75 cents a year. **Single copies, 20 cents.**

The date upon a subscriber's address, indicates the expiration of his subscription; it is therefore a receipt for payments made. It is considered sufficient notice that the subscription has expired. Watch it, in order to make renewals at the advance rate. It will be assumed that a continuation is desired unless notice to the contrary is received. But in accordance with postal regulations a delinquent subscriber cannot be carried longer than six months after expiration of his subscription. *Please notify us immediately of all changes of residence.* Address *all* communications to the Yale Divinity Quarterly, BOX 917, YALE STATION, NEW HAVEN, CONN.

The leading article in this issue, entitled "The Minister as an Educator," was given before the class in Pastoral Problems, January 25th, by President Marion Leroy Burton of Smith College. It is reported for this paper by a member of the class.

The coming Convocation in April promises to be one of power. Mr. Pepper, with his knowledge of public life, comes with a strong message to students for the ministry. Professor Moore is an authority on the subject of Comparative Religions. In addition to his professorial duties in Harvard he is president of the American Board. One of the best features of convocation week is the association of fellowship with visiting ministers in active service. No student should allow a Senior thesis or a term paper to rob him of one of the best opportunities which the School of Religion offers.

It is both interesting and gratifying to note the progress made by the various seminaries throughout the country. In response to a circular letter some twenty-five institutions responded. Almost all reported increased

enrollments and in many instances an increase in material equipment. Another forward note is sounded in the adaptation of curricula to meet the new conditions under which the pastor, the social worker, and the missionary are to work.

The editor-in-chief takes this opportunity of expressing his appreciation to all those who have contributed to this volume of the QUARTERLY. He is especially indebted to M. R. Brandt, former editor-in-chief, Professor Tweedy, and the members of the editorial staff.

As a result of the election, Fred Shorter, '16, and Dumas Malone, '16, become assistant editors. Schuyler Pratt, '17, is elected Associate Editor, while Rodney L. McQuary, '16, takes up the role of Editor-in-chief. Emmons E. White, '17, will assume the business management of the QUARTERLY.

NOTES FROM OTHER SEMINARIES.

The enrollment in various seminaries for the current school year is as follows: Oberlin, 67; Princeton, 177; Union, 266; Harvard Divinity School, 31; Colgate, 48; Drake University, 100; Auburn, 57; Rochester, 158; Episcopal, Cambridge, 50; McCormick, 191; Berkeley Divinity School, 28; Boston University, School of Theology, 215; Western, Pittsburg, 79; Garrett Biblical, 228; Bangor, 32; Hartford, 76; Chicago Theological, 99; General, N. Y., 142; Eden, St. Louis, 77; Pacific, 42; Bonebrake, 74; Southern Baptist, Louisville, 376; Newton, 69; Union, Richmond, Va., 105; Meadville, 32; Central, Dayton, Ohio, 28; Drew, 171; Presbyterian, Louisville, 75.

The Chicago Theological Seminary is planning to open next year in affiliation with the University of Chicago.

A recent number of the Keryx, a student publication of the Eden Theological Seminary, contains an article by Reinbold Niebuhr, '14, entitled "Yale-Eden."

Pacific Theological Seminary has recently purchased a new site, adjoining the University of California, costing $80,000, and in the near future new buildings are to be erected. The enrollment is the largest in the history of the school. A six-weeks' summer school is being planned for.

Dr. Clarence A. Barbour has recently assumed the presidency of Rochester Theological Seminary.

The Episcopal Theological Seminary, Cambridge, is now in full affiliation with Harvard University on the same terms as Andover Seminary.

Prof. John Douglas Adam, D.D., and Prof. J. P. Jones, D.D., have begun work in the Hartford Theological Seminary as professors of Homiletics and Missions, respectively.

Western Theological Seminary, Pittsburg, has broken ground for a new group of buildings costing approximately $300,000.

The new $125,000 building of the School of Theology, Boston University, is nearing completion. This school boasts the honor of having the largest company of Methodist college graduates in the world. Professor Beach of Yale is spending two days of each week lecturing on Missions in the seminary.

Bonebrake Theological Seminary, Dayton, Ohio, is about to move to a more desirable location in the city.

Convocation week was observed at Bangor, February 25th–February 29th. The lecturers were: President W. Douglas Mackenzie of Hartford Seminary, in the Quiet Hour; Professor Walter Rauschenbusch of Rochester Seminary, on Applied Christianity; President Ozora S. Davis of Chicago Seminary, on Preaching; and Prof. Bliss Perry of Harvard, on Literature and Life. This was the tenth and largest convocation the seminary has held.

Oberlin Theological Seminary is in a class by itself in having none but college graduates in its student body. From seventy-five to one hundred applications for admission are declined each year because of inadequate preparation.

Rev. J. Ross Stevenson, D.D., LL.D., has this year become President of Princeton Theological Seminary and professor of a new chair of "The History of Religion and Missions."

Union Theological Seminary has enrolled this year the largest number of students in its history. The dormitory is so full that it has been necessary to keep the seventh floor open during the entire year. Two notable additions have been made to the faculty in Professor Robert Ernest Hume, Ph.D., of the Department of the History and Philosophy of Religion, and Daniel J. Fleming, Ph.D., Organizing Director of the Department of Foreign Service.

Of the 112 students in the Yale School of Religion, 27 have taken work previously in other seminaries.

SEMINARY CONFERENCE.

From February 27th to March 1st the annual Conference of Professors and Students of Theological Seminaries of the Eastern Part of the United

States was held at Drew Theological Seminary, Madison, N. J. The delegates from Yale were J. W. Rahill, '16, and R. E. Phillips, '17.

The Conference was opened on Saturday evening with addresses by President J. Ross Stevenson on "The Seminary Movement," and Professor J. D. Adam, on "Prayer, Its Philosophy, Elements, and Power." Emphasizing the importance of the practical aspect of prayer, he urged "spiritual audacity" as a potent force now unused.

On Sunday morning John R. Mott gave an address on "The Present World Situation and Its Challenge," based on his recent journey through Europe. He said that Europe is now showing her true characteristics; that all factions, civil and religious, are united; that there is no flabbiness of purpose, only determination and confidence in victory on either side; that the conscience, quickened by Christianity, makes every nation seek diligently to justify its position before all other nations and particularly the United States, which they look upon as their supreme court. The war is felt as a "Holy War" in each country. The men in the lines are becoming religious. He said, "Not since the days of the Reformation have the facts of religion been taken home to the hearts of the people as at the present." At this time of draining expense and general suffering and death, whole nations have forgotten themselves as individuals; not a selfish man or woman was found. "I fear today not so much for the warring countries, but for our own; that we will not enter into the sufferings of these countries and of Christ."

The adverse effects of the war are serious; the depletion of Christian resources; stopping of Christian agencies; confusing of the faith of many Christians, both in the warring countries and in the non-Christian world; the maiming of the Christian international unity which had been growing in the past few years.

But strongly favorable conditions are revealed at the same time; the strength of world-wide Christianity through the missionary and student movements, which alone of all international organizations still hold united; the helpfulness of world-wide movements, seen in the giving of aid by the churches of neutral countries; the certain rebuilding of international Christian unity immediately after the end of the war; the recognition by Christians of their shortcomings in failure to avert the war; the demonstrated capacity for self-sacrifice and for suffering.

No nation has ever had the opportunity for evangelism which the close of the war will bring to America. We are challenged to humility, to true neutrality, to service, to intercession, to bear burdens no nation has ever borne, to the life of reality—the unselfish life.

Thorough discussions were held on "World Evangelization," "Personal Evangelization," "Recruiting for the Ministry," "Christ and Nationality." These brought together the men of the different institutions and built up for them a constructive system of thought, which was embodied in the summary reported by the committee on findings.

The last address was by Prof. G. A. Johnston Ross on "The Christian Message for the Coming Time."

JUNIOR STUNT NIGHT.

The Junior Class gave a reception and entertainment to the faculty and students of the School and their friends on March 26th, in the Lowell Mason Room. The following program was presented with agreeable success:

SONG ..... Class

READING: "Knee Deep in June" ..... Riley

MR. WHITE

OLD TESTAMENT CRITICISM.

SELECTION: "Friendship.

QUARTET.

YOUNG LOCHINVAR.

VIOLIN SOLO: "Berceuse" ..... Godard

MR. KRIKORIAN

BELINDA'S LOVERS.

SONG ..... Class

After the refreshments, marshmallows were toasted over the grate fire and the party broke up after a pleasant evening.

SCHOOL NOTES.

The sixth annual Convocation will be held at the School April 12-15. At this time the Lyman Beecher Lectures will be given by G. W. Pepper on the subject, "A Voice from the Crowd"; and the Nathaniel W. Taylor Lectures by Professor G. F. Moore, on "Ways of Salvation."

Addresses will be made by President A. T. Hadley and Professor W. H. Taft. The conferences on church problems will be held as usual, and the meeting of the Alumni. The Alumni Lecture will be on "The Minister's Relation to the Community," by Rev. L. H. Thayer.

Professors L. A. Weigle and Henry W. Wright attended the annual convention of the Religious Education Association held recently in Buffalo.

Professor and Mrs. H. P. Beach have been at home to students on Tuesday evenings during March.

The Senior Class enjoyed a "stag" at the home of C. S. Knopf, Tuesday evening, March 9.

H. W. Benedict, '16, has been elected manager of the baseball team for the coming season.

The following officers of the Leonard Bacon Debating Society were elected March 10: President, E. A. Thompson, '16; Vice-President, C. W. Longman, '17; Secretary-Treasurer, E. E. White, '17.

Dean and Mrs. Brown were called west, March 1, by the serious illness and death of the Dean's father.

Professor William Bailey is delivering a series of addresses on community problems at the First Congregational Church in Meriden, Conn.

Professor H. H. Tweedy is supplying regularly in Danbury, Conn.

At the meetings of the Red Cross Society of West Haven talks have been given on Biblical topics by Professor B. W. Bacon, Professor C. F. Kent, Professor F. C. Porter, and Professor H. H. Tweedy.

The Y. M. C. A.'s of the graduate schools have united for meetings after Sunday chapel. Professor E. H. Sneath addressed them on "Personal Immortality" and Professor L. A. Weigle on "The Place of Experiment in Religion."

The Thursday Evening Fellowship Meetings have been led by Prewitt, 15; Hall, '15; Candy, '15; Pickett, '15; and by Rahill, '16, and Phillips, '17, giving an account of the Conference at Drew Seminary.

Dean George Horr of Newton Theological Seminary, Newton, Mass., addressed the chapel service on February 5th on "The Significance of the Present Age."

On Lincoln's birthday a special chapel service was held. R. L. McQuary, '16, sang the fine arrangement of Kipling's "Recessional," by Reginald DeKoven.

On February 26th, W. H. Ramsaur, Traveling Secretary of the Student Volunteer Movement, spoke in chapel. He gave encouragement to mission work by citing the wide-spread interest in it and prayer for it, the generous contributions, and the support of special missionaries by the colleges.

At the mid-day services of the Churches on the Green during Lent, Dean C. R. Brown and Professor H. H. Tweedy are among the speakers.

Two members of the senior class have left the school on account of sickness. R. P. Dougherty, of Dayton, Ohio, is in Wallingford Sanitorium, and R. L. Lovell, of Plainfield, N. J., is at home for treatment.

Mrs. Delia L. Porter contributed an article on "Lenten Discussion Clubs" to the Congregationalist, February 18th, and the programs used in her groups last year, which will appear weekly until Easter.

Professor E. H. Sneath, Professor H. H. Tweedy and Dean George Hodges of the Episcopal Theological School, Cambridge, Mass., are the editors of "The King's Highway Series," published this Spring by the Macmillan Co. It presents in eight volumes a graded system of elementary moral and religious education through selections from the best ethical and Christian literature.

Scholarships for the second term have been awarded as follows:

Fogg Scholarships: Class of 1915: J. F. Hall, B.A., Doane College, 1909, Omaha, Neb.; Clarence Reidenbach, B.A., Butler College, 1912, Ninevah, Ind.

Class of 1916: Dumas Malone, B.A., Emory College, 1910, Cuthbert, Ga.; R. L. McQuary, B.A., Cotner College, 1913, Tecumseh, Neb.

Class of 1917: Schuyler Pratt, B.A., Williams College, 1913, Tacoma, Wash.

Allis Scholarships—Class of 1915: J. F. Candy, B.A., Beloit College, 1911, Dakota, Ill.; R. P. Dougherty, B.A., Lebanon Valley College, 1897, M.A., 1903, Dayton, Ohio; R. A. Eusden, B.A., Grinnell College, 1912, Marne, Ia.

Class of 1916: J. W. Rahill, B.A., Williams College, 1912, Princeton, N. J.

Class of 1917: R. C. Jacobson, B.S., Northwestern Univ., 1910, Geneseo, Ill.; W. A. Lawrence, B.A., Yale College, 1913, Binghamton, N. Y.

Honorary Fogg Scholarship—A. C. Gray, B.A., University of Toronto, 1896; M.A., University of Michigan, 1908, Eureka, Ill.

Two new students have entered the School of Religion: Mr. G. F. Hedstrand, North Park College, of Danbury, Conn., in Pastoral Service; and Mr. George Nicolls, Park College, 1905, as a Special.

J. L. Garland, '16, has accepted a call to the Congregational Church at Georgetown, Conn.

F. A. Shaw, '15, is a member of the University handball team.

Mr. C. H. Merrill of the Congregational Home Missionary Society made his annual visit to Yale on January 28th to arrange for summer missionary work in Vermont.

Dr. Chas. Reynolds, D.D., the president of Van College at Van, Armenia, stopped at the School on February 11th on his tour through parts of this country seeking $100,000 for endowment.

Mr. A. J. Covell, Secretary of the Congregational Board of Pastoral Supply, met, on March 5th, the men who wish churches after finishing their courses this year.

The Philosophical Club debated on March 8th the question of the influence of other religions than Judaism and Christianity upon morality.

The Theological Club discussed the different theories of the Atonement at its first meetings in March; on March 1st, the Substitutionary and Penal Theories; on March 15th, the Subjective and Objective Theories.

Professor L. A. Weigle lectured at a Sunday School conference at Holyoke, Mass., March 12.

The Middler Reception was held in the Trowbridge Library on the evening of February 12th. The removal of the usual library tables and the massing of palms and gay flowers changed the usually studious setting into one prepared for the vivacious sociability of the guests. Over one hundred were present, and all enjoyed the vocal solos of Mrs. Grace W. Nichols, a prominent singer of New Haven, and R. L. McQuary, '16.

Professor and Mrs. H. P. Beach were called to Bangor, Me., March 17, by the death of the wife of Professor Beach's brother, D. N. Beach, president of Bangor Theological Seminary.

The annual banquet of the School of Religion was held on February 19th in the banquet room in Memorial Hall. Sixty men from the faculty and students sat down at round tables for eight or nine each, arranged in an oval from the head table, at which sat Professor Williston Walker, the toastmaster. The speakers, one of whom sat at each table, responded to this program: "Off to the War:" "Raw Recruits," R. Niebuhr, Graduate; "Drill," R. E. Phillips, '17; "In the Trenches," R. L. McQuary, '16; "The Battlefield," Professor L. A. Weigle; "Armament," R. A. Eusden, '15.

A small tablet in the Babylonian collection shows on being deciphered that it contains the oldest code of laws known. It is in the Sumerian language of Southern Babylonia before the conquest by the Semites of the time of Hammurabi. The code of Hammurabi, which up to the present has been the oldest code known, is shown by correspondence with this Sumerian code to be partly derived from it. Only a few passages have been deciphered, but enough to show a date probably as early as 2500 B. C.

Tom Beaston, '15, has discontinued his work in the School. After a visit with friends in Kentucky he will sail for his home in Australia.

On Friday, March 26th, a Palm Sunday service was held at the usual chapel hour. The music included appropriate hymns, a response by the quartet, and a vocal solo, "Palm Branches," by C. W. Longman.

The regular Fellowship Meeting of Thursday, March 25th, was conducted by the Student Volunteer Band. R. C. Jacobson led, and interesting talks were given by several members of the Band, including C. S. Osborn, J. S. Kunkle, F. E. Livengood, A. E. St. Clair, and E. E. White.

ALUMNI NOTES

1875—O. D. Fisher resigns at South Windsor, Conn., to accept a call to North Stonington, of the same state.

1881—Mr. and Mrs. William B. Hubbard, Centerbrook, Conn., announce the engagement of their daughter, Mary Pierpont, to J. Franklin Candy, 1915.

1885—Mr. and Mrs. Lyman P. Peet recently sailed from San Francisco to resume their work under the American Board in the Foochow Mission, China.

1889—J. G. Robertson accepts a call to Centerville, Mass., and begins work on the new field, April 1st.

L. K. Long is now located at Ovid, Michigan.

1893—C. E. Ewing, formerly a missionary of the American Board at Tientsin, China, has accepted a call to the Congregational Church at Janesville, Wis.

1896—Edgar C. Wheeler has resigned his position as pastor of the Pilgrim Congregational Church at Tacoma and is spending several months on an island in Puget Sound. His address is Sylvan, Washington.

Wallace M. Short is now pastor of an independent church in Sioux City, Iowa.

1897—H. L. Pyle resigns at Matoon, Illinois, to accept the First Germantown Church of Philadelphia.

1901—F. Q. Blanchard goes from East Orange, N. J., to the Euclid Avenue Congregational Church, Cleveland, Ohio.

1904—Albert W. Palmer of Plymouth Church, Oakland, California, reports that a new church edifice is now under construction. The building will contain an auditorium with a seating capacity of 1,400.

1906—Born to Dr. and Mrs. O. E. Maurer, on February 28th, a son, Eric Wirkler.

1907—A. T. Steele of Bethel, Conn., has recently moved to Madison.

1908—W. A. Shelton, who recently received the degree of D.D. from Emory College, is now head of the Department of Hebrew and Old Testament Literature in the new Southern Methodist University of Atlanta, Ga.

R. B. McCord at present is the Secretary of the Georgia Children's Home Society, with headquarters at Atlanta.

F. B. Lathrop is Chaplain and also head of the Department of History in Atlanta University.

1909—William H. Longsworth has resigned the pastorate of the Congregational Church at Orient, N. Y., and accepted a call to the Auburn Street Congregational Church of Paterson, N. J.

1910—Philip B Whitehead is now lecturing in the Middle West on "Roman Antiquities."

1912—E. W. Hale accepts a call to the Edina Congregational Church of Minneapolis, Minn., beginning work on the new field March 8th.

1913—Born to Mr. and Mrs. Francis C. Stifler of Saginaw, Michigan, a son, Francis Carr Stifler, Junior.

S. K. Tompkins has resigned at Branford, Conn., to accept a call to the Walnut Hills Church of Cincinnati, Ohio. He begins his work on the new field, May 1st.

Born to Mr. and Mrs. Walter I. Eaton, at South Coventry, Conn., on March 8th, a son, Russell Irving.

1914—J. C. Archer, graduate student of Harvard University, has recently received the appointment as lecturer on Missions in the Yale School of Religion.

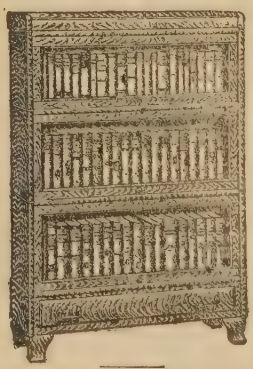
G. L. Diehl, post-graduate student of the Yale School of Religion, has been called to the Plymouth Congregational Church, Newark, New Jersey.

Weis Filing Desks Keep Your Records at Your Finger Tips

With your choice of any assortment and arrangement of 10 kinds of filing Drawers

"Gentlemen--That desk I bought of you is a splendid servant. There are no dust-gathering pigeon holes, nor losing of papers. Its built-for-the-purpose filing drawers are much better than the stick-and-bind old-style storage drawers. My mail and advertising work is sixty per cent heavier than when I bought the desk and yet it gives me such assistance that I attend to all this with much less effort." Cordially, L. V. E. (Name on request)

Built of Solid, Seasoned Oak. Top 28x52. Drawers on roller bearings, All your papers at your finger tips. This "Office on Legs" performs the functions of assorted files as well as desk.



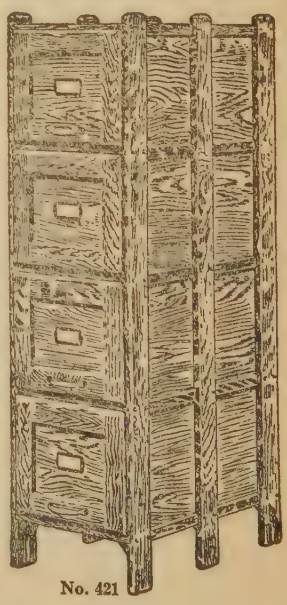
Weis Sectional Bookcases are expansible, so you can add to meet growing requirements. Many attractive stacks in various styles, woods and finishes shown in Bookcase Catalog "H".

Popular Priced File which answers every filing need

Weis Solid Oak No. 421 holds 20,000 letter size papers, or equivalent of catalogs, etc. on edge for quickest finding. Drawers roll on roller bearings. Dust tight and fitted with follow blocks.

Golden, Natural or Weathered finish $12.00

Made also in two drawer size, $8.00 and three drawer size $11.25. Freight paid (See Note)



No. 421

Note:—We pay the freight at prices named to Ry. Stations in Eastern and Central States---consistent prices in West and South.

Free:—"Filing Suggestions"---our helpful booklet sent with Catalog "F"---96 pages Office Equipment, time and temper saving Appliances.

The Weis Manufacturing Co.

No. 186 Union Street, Monroe, Mich.

New York Office—75 John Street

Sold in Canada by The Knechtel Furniture Co., Ltd., Hanover, Ont.

A GOOD BOOK FOR PROSPECTIVE PREACHERS

"GUIDING THOUGHTS FOR SINGERS"

BY

GEORGE CHADWICK STOCK

TEACHER OF SINGING

of NEW HAVEN, CONN.

"It is excellent! Just right to capture the attention of singers who are so often positively unable to read the lengthy treatises on their art that have been written."

DAVID BISPHAM.

"It is written in clear, logical, simple style and the suggestions in it I believe to be of great practical value. I take great pleasure in heartily commending this little book."

WM. LYON PHELPS.

"I find it full of sound, helpful advice to students of the voice."

WM. J. HENDERSON.

SOLD IN ALL MUSIC STORES

Schirmer, Ditson, Lyon & Healy and Presser's

Also in Yale Co-op.

THE YALE CO-OP CORPORATION

Successor to the

YALE DIVINITY BOOK ROOM.

Our system of sending off Special Orders

Every evening is a valuable feature
for Theological Students. There is

No unnecessary delay in procuring Books

SPECIAL CONCESSIONS ON CO-OPERATIVE MEMBERSHIP.

Correspondence from Graduates solicited.

Evening Dress Tuxedo and Frock Suits to let

Jacobs and Jacobs

Importers and Tailors

1080 Chapel Street *New Haven, Conn.*

PATRONISE
OUR
ADVERTISERS

Suit Pressing, Cleaning and Dyeing

Repairing a Specialty

Commutation Tickets, $1.00
Contracts per Month

A. E. ROSENBERG

1123 Chapel Street

Please mention the YALE DIVINITY QUARTERLY when answering our advertisements.

STYLISH SUITS And OVERCOATS MADE To ORDER

$16.50, $18.00, $20.00, $22.00, $24.00 and upwards

Over One Thousand Up-to Date Patterns

F. A. KURECK = TAILOR

Cutler Building, corner Church and Chapel Streets, Room 202.
Over Douglass' Shoe Store. New Haven

10% Discount to Divinity Students

THE WHAPLES-BULLIS CO.,

PRINTERS

86-90 Crown Stret.

We print The Yale Divinity Quarterly.

Established 1852

I. Kleiner & Son

Tailors

1008 Chapel Street
New Haven
Conn.

JOSEPH BOTWICK

Tailor and Importer

Business Suits, Dress Suits, Overcoats

"For Gentlemen"

At $20.00 and up

Special Reduction to Divinity Students

Just outside the high rent district

498 STATE STREET, CORNER ELM

TELEPHONE 2226–4